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SELF DENIAL

A MAN of wisdom was visiting friends who were the proud parents of a new-born son, and was asked for a word that would guide the child along the road to manhood. "Teach him", he said simply "to deny himself."

This is a hard lesson and one which indulgent parents may not accept, but it offers rich opportunities. God never intended man to have an easy time in this life and on the rungs of the ladder of self denial he can climb to his greatest heights.

The Master urged this upon his disciples when he said: "If any man will come after me, let him DENY HIMSELF and take up his cross daily and follow me."

To the rich young ruler He said: "If you wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me. But the young man went away sorrowful because he had many possessions." He was not prepared to deny himself. The Master knew that money is one of the most decisive tests of a man's true character—both how he makes it and how he spends it.

It is a universal law that the worthwhile things of life are acquired through self denial:

HEALTH can be ruined by excesses.

FREEDOM is purchased by the sacrifices of noble patriots.

FRIENDSHIPS are not made and kept by uncontrolled expression.

SPIRITUALITY is found in losing oneself in the service of others.

CHARACTER is builded by silent victories over temptations and represents the achievement of numerous restraints.

These and many other worthwhile things in life, both great and small, are ours if we are willing to pay the price of self discipline.

The strength and growth that comes from a disciplined life is found in the hurtful things we resist and in the positive choices for good we make. Moral, intellectual and spiritual flabbiness is the result of doing only those things we like to do and things that are easy. A great lesson has been learned when we cheerfully perform unpleasant tasks because they should be done.

Furthermore, there are great blessings promised to those who engage themselves in good causes without compulsion, "for he that is compelled in all things, the same is a slothful and not a wise servant."

The art of self denial may cause us to miss some of the seemingly nice things that are pleasant to have, but we end up serving something bigger than ourselves. Herein lies the treasures spoken of by the Master that are above and beyond the power of thieves to steal or for moth and rust to corrupt.

Yes, the riches of the earth and eternity belongs to those who have the desire and the will to pay the price of self denial.

C.G.M.K.

CARING for the

A Principle of the Gospel of Jesus Christ

Elder Romney was born in a "Mormon" settlement in Juarez, Mexico, but as a boy was forced to leave the country with his family because of a Mexican revolution. He earned his law degree at the University of Utah and later held the position of district attorney. He filled a mission to Australia, has been a bishop, a stake president, an assistant to the Council of the Twelve, and in October, 1951, was set apart as a member of the Council of the Twelve Apostles.

CARING for its poor has been from its inception one of the religious practices of the Church of Jesus Christ of Latter-day Saints. Before it was nine months old, the Lord gave a revelation (D. & C. 38) in which He put this responsibility squarely upon the members of the Church. Many subsequent revelations confirmed this obligation.

As early as the first half of the 1830's the restored Church made its first great organized effort to discharge this responsibility. Since then there has always been in operation a programme through which it has sought to care for its needy. Presently, it is doing so through the Church welfare plan, the implementation of which is one of its major activities.

Our intention in this short essay is not, however, to elaborate the details of that programme, but rather to make the point that caring for the poor now is, and has been from the beginning, a

basic principle of the gospel of Jesus Christ.

The antediluvian saints of Enoch's day provided for their poor as provided in the celestial law of consecration. Their doing so was a primary factor in bringing them to such perfection in Christ-like living that "the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:18).

Methods have varied from time to time according to the development reached by the people in gospel living. Note, for example, the simple instructions given to the Children of Israel following their exodus from Egypt.

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

"And thou shalt not glean thy vineyard, neither shalt thou

POOR

by Elder

MARION G. ROMNEY

of the

Council of the Twelve



gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God,"

(Leviticus 19:9-10).

"When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow."

(Deut. 24:20).

When, in the days of Isaiah, the people complained that their fast was not noted nor their prayers acknowledged, the Lord cited their failure to keep a proper fast as the reason. The fast which He had prescribed required them to loose the bands of wickedness, undo the heavy burdens, and let the oppressed go free, to deal their bread to the hungry, cover the naked and house the poor. When they should do these things, the Lord assured them that He would note their fasting and hear their prayers. (Isaiah 58:1-11).

The New Testament teachings of Jesus were in harmony with those He had given through His ancient prophets. On an occasion there came to Him a young man who asked, "Good Master, what shall I do that I may inherit eternal life?" Jesus reminded him of the prohibition against adultery, murder, theft, bearing false witness, defrauding, and of his obligation to his father and mother. "Master," he answered, "all these have I observed from my youth." Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. (Mark 10:20-22; Matt. 19:16-22; Luke 18:18-23).

To the question, "Master, what shall I do to inherit eternal life?" Jesus responded on another occasion with His Good Samaritan parable. (Luke 10:35-37).

Shortly before His death, Jesus told His disciples that His answer to the inquiry of them on His right hand as to why they had been adjudged to be righteous would be:

“I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

“Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.” (Matt. 25:35-36).

Jesus could hardly have put more emphasis upon the importance of caring for the poor than He did in these teachings. What He said to and about the rich young man implies that his inability to bring himself to sell what he had and give to the poor would bar his entrance into the Kingdom of Heaven. The clear implication of Matthew 25:31-46 is that administering to the needy meant to them on His right hand the difference between an inheritance in the Kingdom of God and departing “into everlasting fire, prepared for the devil and his angels.”

The following quotations from the Acts of the Apostles testify to efforts made by the saints of the apostolic Church to implement the teachings of Jesus with respect to caring for each other.

“And all that believed were together, and had all things common;

“And sold their possessions and goods, and parted them to all men, as every man had need.

“Neither was there any among them that lacked: for as many as were possessors of lands, or houses sold them and brought the prices of the things that were sold.

“And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.” (Acts 2:44-45; 4:34-35).

The Nephites, following the teachings given by Jesus immediately following His 40-day post resurrection ministry in Palestine, developed a society almost equal to that of the people of Enoch. That the principles by which they did so included caring for the poor is evidenced by the fact that “every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. And surely,” concludes the record, “there could not be a happier people among all the people who had been created by the hand of God.” (4 Nephi 2, 3, 16). This blessed condition did not terminate for about 200 years, and when it did the historian significantly reports, “from that time forth they did have their goods and their substance no more common among them.” (4 Nephi 25).

It would seem then that the restored Church could not today sustain its claim that it is the Church of Jesus Christ if it did not have as one of its basic principles and practices a programme through which to care for its poor.

In all gospel dispensations, compliance with requirements—whatever they have been—for supplying the needy with the necessities of life has been most important. The foregoing illustrations testify to this fact. And in this dispensation, the Lord has confirmed it anew. As early as June 1831, He told the prophet and his brethren

—even while they were in the most stringent circumstances—to “remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.” (D. & C. 52:40). And again, in 1834, when He revealed “The order of the Church for the benefit of the poor,” He explained that it was expedient that He should make every man accountable as a steward over earthly blessings which He had made and provided for them; that the earth and all things therein are His; that it was His purpose to provide for His saints in His own way, which required the rich to help the poor. He further explained that the earth was full and there was enough for all and that He had given unto men to be agents unto themselves. “Therefore.” He con-

cluded, “if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.” (D. & C. 104: 18).

That the saints may impart their portion according to the law of His gospel, the Lord has made it clear that the law in force today includes: (1) The payment of tithing; (2) The contribution of liberal fast offerings: and, in stakes, generous assistance in welfare production.

It would seem that this law is so easily understood and complied with that every soul who so desires may do so, and thereby escape the penalty for disobedience and gain the promised blessings.

THE LORD'S TENTH

The Lord revealed . . . the law of tithing, in order that there might be means in the storehouse of the Lord for the carrying out of the purposes He had in view; for the gathering of the poor, for the spreading of the gospel to the nations of the earth, for the maintenance of those who were required to give their constant attention, day in and day out, to the work of the Lord, and for whom it was necessary to make some provision. Without this law these things could not be done, neither could temples be built and maintained, nor the poor fed and clothed. Therefore the law of tithing is necessary for the Church, so much so that the Lord has laid great stress upon it.

Joseph F. Smith

I want to repeat to the Latter-day Saints my firm belief that God our Heavenly Father prospers and blesses and gives wisdom to those men and to those women who are strictly honest with Him in the payment of their tithing. I believe that when a man is in financial difficulty, the best way to get out of that difficulty (and I speak from personal experience, because I believe that more than once in my life I have been in the financial mud as deep as almost anybody) is to be absolutely honest with the Lord and never to allow a dollar to come into our hands without the Lord receiving ten per cent of it.

Heber J. Grant

THE DAY THE MORMONS CAME

by David W. Beach

Editor's Note—This article was written by a non-member of the Church for presentation over the British Broadcasting Corporation network. When it was submitted to President Clifton G. M. Kerr for correction and approval, he was granted permission to publish it in the Millennial Star. It gives an interesting account from personal experience of the impact and influence of a pair of typical young missionaries on a British household.

"MORMONS?" I said when I heard that my mother had decided to take two American Mormon missionaries into our home. "Aren't those the chaps who used to have lots of wives and built Salt Lake City? I thought they died out long ago."

Apparently there were still some about, and I must say my curiosity was stimulated. I hardly knew what to expect. I suppose I had vague ideas of soberly clad old gentlemen, perhaps with beards—I seemed to recall seeing somewhere a portrait of Brigham Young looking very sober and very hairy about the face—but so long as they did not arrive with placards around their necks imploring me to "Prepare to Meet My Maker" I saw no reason to complain.

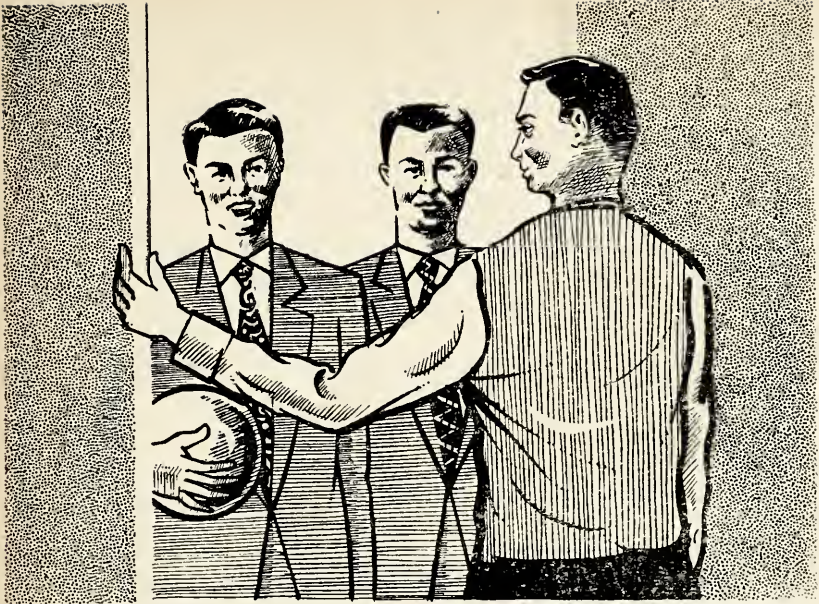
I happened to be in the hall the following afternoon when the door-bell rang. There on the doorstep stood two young men who looked as though they had stepped right out of a Metro-Goldwyn-Mayer college musical. They wore suits of the lightest powder blue, draped from massive footballers' shoulders in an immaculate 'V', and ties which loudly defied the spectrum to do better. One carried a heavily-labelled portmanteau, to which was strapped a baseball bat, while the other had a basket-ball tucked under his arm.

"Hi!" said the taller of the two—and both were well over six-feet tall—relinquishing his hold on the portmanteau and taking my hand in a grip which threatened to ruin me for life, "I'm Elder Brooks and this is Elder Bickmore."

Our Mormons had arrived.

They went into the business of settling in with typical American thoroughness. Within a couple of hours they had completely transformed their room. College pennants appeared on the walls, the top of the wardrobe bristled with sports equipment, and the window-sill served as an improvised book-shelf. On the back of the door they pinned an imposing-looking blank time-table, while the dressing-table provided the homely touch, photographs of smiling family groups and a couple of rather fetching young American girls.

The family addressed them as Elder—their rank in the Church—for a couple of days. After that it was Joe and Dan for the rest of their stay in my mother's house.



"There on the doorstep stood two young men who looked as though they had stepped right out of a Metro-Goldwyn-Mayer college musical."

We soon learned from Joe and Dan that our limited knowledge of Mormons was, to say the least of it, somewhat out of date. In the first place, far from having died out, the Mormon Church was flourishing and expanding all over the world, hence the presence of these two lads who had come across at their own expense to spread their particular brand of the Gospel. Then we discovered that their real title is The Church of Jesus Christ of Latter-day Saints—such a mouthful that they themselves are content to condense it to Latter-day Saints. They found themselves saddled with the title of "Mormons" by their enemies in the last century and the name has stuck. It was taken from their Holy Book, the Book of Mormon, which is an account of the history of an ancient tribe which inhabited the American Continent. Joseph Smith, the founder of the sect claimed that the contents of the Book had been given to him by Divine Revelation. His claims cost him his life at the hands of a mob, and the Mormons years of persecution before they were allowed to live in peace.

We also found that the practice of polygamy, or as they call it, plural marriage, had long been discontinued. The Mormons, like the rest of us, find the maintenance of one wife a big enough headache for any one man. Neither Joe or Dan was married, though each of them had the physique of a Hollywood idol, and a gay charm which the average lady-killer would have given his eye-teeth for.

They certainly need to be tough, did Joe and Dan, for the demands of the spiritual duties were enough to make a parish priest turn pale.

Each morning they would set off early on their rounds, calling from door to door. They would introduce themselves and give a brief outline of their religious beliefs. They would leave a Book of Mormon, and promise to call back at a later date. In the main people treated them politely, but occasionally they had a hostile reception. A hundred years of prejudice and misrepresentation are not easily overcome in an afternoon. However, they stuck to it in all weathers, and at the slightest sign of interest in their religion, they would go to endless trouble to obtain a conversion.

In the evening they frequently held open-air meetings in the market-place. Of course, they had their regulars, bar-parlour wits filling in a cheery hour before they settled down to their beer and dominoes, but it was all taken in good part, and the boys usually managed to hand out as much as they received.

If they were not speaking they were visiting members of their Church, or sitting at home, typing out reports for the central church in London. If they ever felt tired or dispirited, they never showed any sign of it in my mother's home.

Every Sunday they would conduct three services for the members of their Church in a small hired hall which had been used the previous night for dancing. Busy young men, were Joe and Dan.

But even so they found time for relaxation. They were both members of a Church basket-ball team who styled themselves "The Saints", and every week they would be off to some Y.M.C.A. or college gymnasium, taking on the local talent, usually with striking success. On Saturday afternoon you would find them wending their way to the local park in order to teach baseball to a crowd of youngsters. To the Mormons, vigorous exercise is as good for the soul as a prayer, and our two boys managed to combine the two activities very nicely.

The effect of their coming upon our household was quite profound. You couldn't live with Joe and Dan for long without feeling their influence upon your daily life. Their cheerful manner was infectious: no matter how miserable the day they would greet it with a smile. The practice of asking a blessing on our food had died a natural death in our household years ago, except for the occasional visit of a minister, or perhaps at Christmas time. Now it was suddenly revived. When they sat down to their first meal in our house, Joe bowed his head and asked God to bless the food. I was caught with a mouthful half chewed and another on the end of my fork. From then onward I was careful to wait, and before very long each member of the family was taking a turn to ask the blessing. Somehow we all seemed to find mealtimes much more enjoyable.

There were certain foods which were strictly taboo on religious grounds. Mormons do not drink tea and coffee, and never touch spirits. That caused a spot of re-organisation in the kitchen, but my mother somehow managed to stop them dehydrating. Solids were not so difficult. They would eat practically anything and usually managed to pack away enormous quantities of food.

However, once a month they had a day of fasting, when they would not touch a morsel. It was enough to break your heart, to see these hearty

trenchermen denying themselves the steaming hot plates of beef and potatoes running with rich brown gravy which my mother placed before the family. I'm afraid my father and I tended to be a little merciless with our humour on fasting days, while Mother, with the true housewife's intolerance of an empty male stomach, would do her level best to persuade them to take a bite of food.

"Go on lads. Don't be daft. You can't go out on a day like this with nothing inside of you."

But go out they did, and never once did they break their fast until it had run its full course. Only once did I ever see Mormon take spirits, and that was a mistake. It was at my wedding reception. We managed to fix them up with lemonade for the toast, but clean forgot about the sherry in the trifle. They tucked into the trifle with such obvious relish that no one had the heart or the courage to tell them what they had eaten.

When I was a boy we were a great family for hymns around the piano on Sunday night after chapel. Joe and Dan revived that custom. The Mormon hymns have a dash and verve that could only come from the new world, and these, combined with the old favourites out of the Methodist Hymn-book, served to enliven and enrich our Sunday evenings. Dan would start up on the piano giving it plenty of good honest fortissimo, and the rest of us would let rip with uninhibited pleasure. Oh, they were grand Sunday evenings with our Mormon friends.

When we didn't sing we discussed the Gospels. Out would come the Bibles, and we would haggle and argue over the interpretations of a text until the early hours. These boys certainly knew their Bible. They had been brought up on it from an early age, they loved it and they lived it. These unpaid ministers of the Gospel from America were living examples of Christianity—Christianity with a laugh or a smile—not the variety threatening Hell-fire just around the corner for the wayward.

Joe and Dan didn't convert us to their faith, but they certainly stimulated us to a greater awareness of our own. By their example of good living, their firm belief in the power and love of God, and by their simple goodwill towards their fellow-men, they showed us only too clearly that we had been missing a lot for a long time.

When Joe and Dan had completed their mission tour, others followed. They were the sons of bankers, farmers, teachers, mechanics, some rich, some poor, but all fired with the same enthusiasm and the same unswerving faith which had been so apparent in Joe and Dan.

We once asked one boy, the son of a small farmer, how his father could possibly cope with the financial burden of supporting two sons in the mission field at the same time. His brother was a missionary in Finland. He replied quite simply: "When we came on the mission, God increased my father's crops three-fold."

Such is the simple faith of the Mormons.

With the outbreak of the Korean war, the young Mormons temporarily relinquished their draped suits for the uniform of the U.S.A. Forces, and we saw them no more in my mother's house. When the last one left it was as though the lights had been dimmed.

YOUR GOOD NAME

by Earl J. Glade

Elder Glade has spent a life-time as a teacher, business-man and public relations devotee in urging people to acquire facility in making friendly acquaintances, which is a vital asset in spreading the gospel. Latter-day Saints are known as a gracious, friendly people. They like to meet and to associate with people and they want to remember their friends and to be remembered by them. Because of this and also because of their great interest in genealogy work, they are naturally name-conscious. The Church's library of micro-film records of family names equals those found anywhere in the world and makes Salt Lake City one of the world's greatest genealogical centres.

AMONG the numerous features of the gospel that temple work has made impressive to me, is the significance which Latter-day Saints attach to the family name. Saints in the British Isles will experience this when their temple is complete and in use.

When a child is but a few weeks old, he is taken to fast meeting by his parents and is given the most priceless thing they have in all the world—that is, their good surname, and such additional Christian names as they have chosen for him.

These Christian names should be prayerfully selected, as they will, no doubt, be carried by the child for time and for eternity. Such choices should never be made lightly. They should be designations of which he or she, when grown to adulthood may well be proud and that will add stature and charm to the personality.

In the case of girls, they will change their surnames when married; the boys, however, will keep theirs for ever.

These names are made of record on the books of the church and of the government. They should be kept inviolate down the years as to the order of arrangement and spelling. If scrupulous care is exercised in recording, and in the writing and use of the names, the public interest will be well served. This is true beyond words in the case of temple work.

Nick-Names

Care should be exercised in the use of nick-names or their employment may become bothersome in later years. This is notably true when one becomes a public figure and the nick-name is better known than the regular name. This often makes it necessary to use the nick-name parenthetically with the

About the Author - Earl J. Glade was instrumental in originating the radio Network Broadcast of the famous Salt Lake Tabernacle Choir and Organ over 25 years ago. He served twelve years as mayor of Salt Lake City is a past president of the Salt Lake City Chamber of Commerce and the Salt Lake Rotary Club and is a member of the General Board of the Deseret Sunday School Union. He is the father of the late Frederick R. Glade who, in 1935 and '36, was business and circulation manager of the Millennial Star.

regular name, to indicate who is intended.

The caution herein urged is particularly important in this day when so many people bandy their names about as if they were playthings. One's good name should be considered a sacred thing and should be protected with every caution.

Responsibility

Ponder the responsibility that is carried by a son when he is given the full name of his father. Ponder how urgent it is that he keep that name unspotted and unsullied before the world, and that, if possible, he add lustre and greatness to it. The responsibility is tremendous when a son carries his father's surname alone. It is, indeed, much greater when he carries his father's full name and writes the initials of "Junior" thereafter.

Appropriate Designations

It is appropriate for someone else to call a young man "Mister." He should not do it himself, however; that is, not of himself. He should use such an expression as "I am Charles R. Jones," and not, "I am Mr. Jones."

Everyone should give his name promptly when meeting people, including those with whom he has had some previous contact. Some folk do not have the power of quick recall and need assistance in announcing a name and in associating names with faces. It is rude to ask, "Don't you remember me?" The gracious thing always is to *state your name clearly and articulately at once*, as you reach out your friendly hand, even if you have every reason to feel that you should be remembered. Of course, people remember faces better than

names. Faces are seen a hundred times, where a name may be heard only once and then very inarticulately. If all you hear is a blur, all that you will remember is a blur. A blur is of little use for identification purposes.

If a person is forty-five years of age, or older, he will very likely require many tellings of your name, on different occasions, really to remember it.

Gracious people always give their names promptly; they never put their new acquaintances through memory-checking ordeals. That is very ungracious.

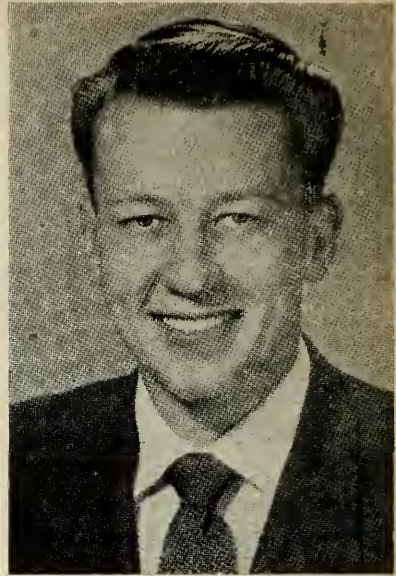
People like to be asked how to spell their names and how to pronounce them. Their names are very important to them.

After an introduction in America, when meeting the person again, it is the place of the *girl* to speak first. In Germany, the *man* speaks first. I am not sure what the order is in Great Britain. At all events, we should speak promptly and cordially and give our names first.

I always thrill when I meet a brother or a sister who is so thoughtful to greet me with some such expression as, "Brother Glade, I am David Allen; it was so pleasant to hear you last evening 'at church service.'" What I especially like is his remembering to say, "I am David Allen."

Latter-day Saints strive to be the most gracious and friendly people in the world. Nothing is more helpful in aiding them to attain this fine Christian characteristic than by being name-conscious; that is, in learning and retaining their friends' names, and in getting their own names well riveted into their friends' consciousness.

Elder Harmer was recently released after serving two years in the British Mission and 13 months of that time as the 2nd Counsellor in the Mission Presidency. Through his untiring efforts and his devotedness to his calling he has won the respect and the admiration of all those who have worked with him.



The Easy Way

by JOHN L. HARMER

*"To attempt a great work . . .
is to become a great worker."*

THE popular philosophy of today as expressed by football pools, increasing crime, the seemingly continual cry for more pay and less work, evidently is the foolish and untrue belief that there is an easy way to happiness and accomplishment. Two years in the mission field has convinced me of this truth: there is no substitute for personal effort. There is no easy to happiness, simply because happiness never was easiness. When you closely examine it, you'll find that the times of greatest joy in life are those times when the most is demanded from us, and we somehow find that last reserve of strength and endurance that we didn't know was ever there.

There are those in the church who feel that they want to be let alone, that church attendance and obeying some simple fundamental commandments are all that should be expected from them. Such a vision of the gospel is small indeed, and is similar to that of the so-called saints that Christ told about in the parable of the Good Samaritan. Sometimes we, like they, try to cross to the other side of the road when we see our duty before us. Likewise, we as they, are only fooling ourselves. For in that same movement that sends us across the road to escape our responsibility, we move away from the love of God, and from the worthiness that we desire in order to enter His presence. One might as well expect high grade steel from an inadequate, luke-warm, broken-down furnace, as to expect a character worthy of the celestial kingdom to result from church activity of that kind. There is no easy way to salvation, there are no substitutes for sacrifice, diligence, and obedience, in the spiritual refinement of the individual soul. There is no greater joy than that which comes from con-

quering personal failings, and there is no greater reward for personal sacrifice, than the inward peace that comes by the spirit of God. In the words of John Ruskin, "the highest reward for a man's toil is not what he gets for it, but what he becomes by it." Our desire is not to seek the praises of men, but the worthiness to be loved of God. This can only come to us by continually striving to progress in our activity and understanding of the gospel of Christ.

There are those who cry out at the apparently never-ending call upon their time and talents. Many will maintain that serving the Lord in the church avails nothing, and often sorrow, death, and disaster seem to strike the faithful even more, while those who live in wickedness seem to prosper in every material way. Those people who will say that, suffer from the same weakness that was characteristic of the prodigal son and the foolish virgins. They have forgotten the Lord's answer to their query as given to Malachi 3:13-18, and D. & C. 105:1-10. It would be easy for God to assure us of no death, or pain, or strife, or toil, or work. In doing so he would deny us our freedom, our progression, our right and capacity to become strong and noble. To lose money is nothing, to have failure strike is something that will soon be forgotten, to receive sorrow is the daily bread of all the human family, even death is an inevitable price for the blessing of life. But to lose hope, to become discouraged, to rebel against the lessons and guidance of that Father who gave us life, this is the only true death. As Latter-day-Saints we should rejoice in the knowledge we have of the plan of life. We above all people on the face of the earth should have the wisdom and patience to find the good, the "spiritual refinement," that is to be had in the lessons and experience of life. For us to seek or to expect an easy way to salvation or accomplishment is to deny the revelations we have received, and the testimony and history of those who proceeded us on the earth.

The rapidity of international events in the last six months which have affected all our lives, and thoroughly altered the pattern of life for many, shows the fallacy of building confidence and security in the material things of the world. It is possible for war and men to take from us every material possession we have, but nothing and no one can take from us the inward peace, the strength of character, the testimony of Christ, the love of God, that comes from activity and sacrifice in the gospel. Those who are half hearted and slipshod in their faith, and gospel activity, have built upon a foundation of sand. If the prophecies of the scripture promise anything to characterise our day and age, it is certainly not peace. Could we in all honesty shun the little sacrifices and hardships of today, and expect to withstand the great world-ending calamity of tomorrow? Is it honest to assume that by running away from God today, He will want to come running to us tomorrow? Let all of us re-examine our attitudes and ideas, and make sure that we haven't missed the boat. Let all of us study and pray for guidance, that we may be assured of having the true vision of the gospel. Let's look for and find the many glorious things we have to be grateful for, and there will be no time to feel sorry for ourselves. The next time we take the sacrament, may we all truly re-new our baptismal covenant to serve the Lord with all our "heart, might, mind, and

strength." Let us realise and be grateful for the knowledge that in the plan of life and salvation, *there is no easy way.*

It is with deep feelings of emotion that I see the end of a dream come true. I could not let this opportunity pass to bid farewell to all the saints of Great Britain, and say how much I have grown to love and cherish all of you. I hope and pray that one day I may be worthy of coming back to Great Britain, but if not, I shall always have within my heart the memory of her green hills, the romance of her often misty streets, and the knowledge that for two glorious years I laboured among the great people whose ancestors and mine helped lay the foundation of the freedom to live and the right to worship God that we are dedicated to preserve this day. In the words of the ancient patriarch, Laban, "The Lord watch between me and thee, when we are absent one from another."

RELIEF SOCIETY

115th ANNIVERSARY

THIS month marks the 115th anniversary of the Relief Society. On March 17, 1842, the Prophet Joseph Smith wrote in the History of the Church (Vol. IV, page 552): "I assisted in commencing the organisation of the 'Female Relief Society of Nauvoo' in the Lodge Room. Sister Emma Smith, President, and Sister Elizabeth Ann Whitney and Sarah M. Cleveland, Counsellors . . . Emma was blessed, and her counsellors were ordained by Elder John Taylor."

Thus began the Relief Society, the women's organisation in the Church, which has grown from those 18 members assembled together at that first meeting 115 years ago to an extensive, Church-wide programme in which many tens of thousands of women participate, and often recognised as the greatest women's organisation in the world.

The members of the Relief Society today are strengthened in their knowledge and convictions of the gospel through their theology lessons, made better citizens through their study in the social sciences, gain appreciation and training in studying great literature, and are stimulated to a higher concept of wifehood and motherhood and homemaker through their domestic instructions and through being able to carry into their homes and exemplifying the principles of the gospel of Jesus Christ.

All of this ennobles and develops them and leaves them very highly qualified for their primary purpose, to render service to others and to the Church.

In fact, Joseph Smith in his instructions to this newly-formed organisation many years ago stated that "this Society shall rejoice and knowledge and intelligence shall flow down from this time henceforth. This is the beginning of better days to the poor and the needy who shall be made to rejoice and pour forth blessings on your heads."

And so it has been. In the words of the First Presidency of the Church in their message to the Relief Society on its centennial 15 years ago: "Your service of unselfish devotion, your loyalty to the priesthood, your love for the unfortunate, and your ministrations to the downtrodden, have made prophecies fulfilled of the advice, counsel, and exhortations of the Prophet; for you have nursed those who were sick, cared for those who were called

(Continued at foot of next page)

RELIEF SOCIETY STATISTICS

THE RELIEF SOCIETY in the British Mission continued to advance in nearly all phases of the programme during 1956 as reflected in the activities and achievements shown by the annual reports of the 14 Districts and 91 Branches.

It is hoped that a study of the following statistics will serve as a stimulus for us to reach out for greater activity, increased knowledge, stronger testimonies, more joy from unselfish service, unity and spirituality.

The Mission Relief Society Officers are grateful to the Relief Society members for your faith, devotion and untiring efforts in promoting the work of this divinely-inspired organisation.

	1955	1956
Membership		
Number of L.D.S. Families	3,860	4,114
Total Relief Society Membership	1,103	1,242
Percent of Potential Membership	29%	30%
Meetings Held (Regular Weekly Meetings)		
Number of Theology Meetings	742	865
Number of Work Meetings	844	923
Number of Literary Meetings	655	708
Number of Social Science Meetings	541	589
Total number of Meetings	2,782	3,085
Average number attending Relief Society each week	608	681
Average number attending each Meeting	7	8
Percentage of attendance	26%	22%*
Relief Society Magazine		
Number of Magazine Subscriptions	340	479
Number of Branches with no Magazine Subscriptions	17	4
Number of Branches with 75 per cent or better of Membership Subscribing to Magazine	11	13
Compassionate Service		
Number of Relief Society Teachers	312	341
Visiting Teachers' Visits	2,957	2,579*
Visits to Sick and Homebound	6,697	6,899
Number Days Care of the Sick	558	332*
Sewing Activities		
Number of Articles completed in Work Meetings	2,785	4,025
Singing Mothers' Choruses	29	40

* Indicates that the figure in 1956 was less than in 1955

Elder Edwin B. Firmage has been called as second counsellor in the British Mission Presidency.

115th Anniversary (Continued)

home, comforted those who mourned; you have fed those who were hungry, clothed those who were naked, warmed those who suffered from cold. You have sustained those whose souls were weary; you have enheartened those whose hearts were heavy."

This then is the greatness of the women's organisation of the Church—its devotion and service to the Church and to one's neighbour. Surely no one who is familiar with its activities and the work that it does could fail to see the blessing it has been to the members of the Church and to the world, and the inspiration of the Prophet Joseph Smith 115 years ago when he founded the Relief Society.

Elder Jones has just completed two years of successful missionary work in Wales. He served as the Welsh District President during 16 months of that time.

OUR RELIGIOUS LITERATURE

by THOMAS J. JONES

“GOOD Morning, madam! We are missionaries and have come to call on you. May we step in for a moment, please?”

“What is it you want?”


“We represent the Church of Jesus Christ of Latter-day Saints and have some additional information about Jesus Christ which has been of great benefit both to Christians and those who haven't a sustaining belief in the Saviour. May we explain it to you please?”

“Come in, by all means . . . now, what is it you have for me?”

“Have you ever seen a copy of this book before? It is called the Book of Mormon.”

“No I haven't, what is it?”

“This, Mrs. Jones, like the Bible, is a translation of the teachings of prophets of God who lived hundreds of years ago. However, the prophets of the Book of Mormon lived in the Americas instead of in Jerusalem. From 600 B.C. until A.D. 321 these prophets taught and recorded the things which God revealed to them. Then a prophet named Mormon was



commissioned by God to gather all the writings together and make an abridgement of them. This he did, and just before his death, he gave the metallic plates on which he had engraved his abridgement to his son, Moroni. Moroni completed the book by recording the events of his own lifetime and then buried the plates in a hillside, safe from the eyes of the world.

“As the years passed men began to alter the teachings of the Saviour as recorded in the Bible to suit their own particular ends and from this many differing sects arose. In the early 1800's there was a great deal of confusion over the nature of God, the ordinance of baptism, and a host of opinions as to which church, if any, was the

true church of Jesus Christ. In the midst of this confusion, God answered the prayers of a young man named Joseph Smith in a spectacular way. He had sought God in humble prayer to know the truth. To answer him and to help other seekers of truth, such as you, Mrs. Jones, Moroni was sent as an angel from God to reveal the location of the plates. Joseph Smith received them, and though he was uneducated by the standards of the world, he was given by God the power to translate the ancient characters into English. Joseph Smith fulfilled the command of God and in so doing became a prophet in his own right. He made it possible that we might be in this land today to bring the blessings of this book into your life."

"Is this, then, the Mormon Bible?"

"Not exactly, Mrs. Jones...in fact, we use the same Bible as most other Churches do. In 1611, Robert Barker, the King's Printer, ran off the first copies of a translation which had been made by the best scholars of Great Britain by command of King James I. It was from the original tongues, the Hebrew of the Old Testament and the Greek of the New Testament, and was called the Authorised Version...if I am not mistaken, that is one on the top shelf of your bookcase."

"Do you mean to say that you believe everything in the Old Testament as well as the New?"

"Yes indeed, Mrs. Jones, why do you ask?"

"Well, there are so many things in it that seem to disagree and that are so far-fetched. For example, in

the beginning of the Old Testament it tells us that Adam was the first man, and he had two sons, Cain and Abel. But, when Cain was banished for the murder of his brother he went into another land where he found a wife and settled down."

"I see what you mean, but I am certain we can find an answer to your problem. Let's read what it says in your Bible about this occasion... 'And Cain went out from the presence of the Lord, and dwelt in the Land of Nod, on the East of Eden.' And Cain knew his wife; and she conceived and bare Enoch... you see, Mrs. Jones, Moses did not say when he wrote this that Cain found his wife in the Land of Nod, but only that it was the place where she conceived and their first child was born.

"If you don't mind, perhaps we could just take an extra minute or two and show you the thing that makes us so certain of the correct answer to this question. Would you please read this passage?"

"And Adam knew his wife and she bare unto him sons and daughters, and they began to multiply and replenish the earth... And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God... And Cain was shut out from the presence of the Lord and with his wife and many of his brethren dwelt in the Land of Nod, on the east of Eden. And Cain knew his wife, and she conceived and bare Enoch..." Oh! So that is how it really was! But wait, this is not from the Bible, what is this you have given me?"

"Mrs. Jones, this is called the Pearl of Great Price and is scrip-

ture which we have been blessed with in addition to the Book of Mormon and the Bible. Briefly, here is how we came by it: (a) **THE BOOK OF MOSES**: In June of 1830 the Prophet Joseph Smith received the words of the Lord to Moses (by revelation) given at the time that Moses was caught up into a high mountain where he talked to the Lord face to face. This has been recorded as the first chapter of the Book of Moses. Chapters 2 to 8 inclusive were given to the Prophet in December of the same year (once again by revelation) and consist of the 'Writings of Moses.' (b) **THE BOOK OF ABRAHAM**: In the year 1828 a French explorer by the name of Antonio Sebolo acquired permission from Mehemit Ali, Viceroy of Egypt, to make certain excavations in a catacomb (tomb) near the site of ancient Thebes. In 1831, after some extensive excavation, Sebolo started for Paris with 11 mummies that had proved to be in suitable condition for removal. On the way to Paris, however, Mr. Sebolo put in at Trieste, where he died after a ten day illness. The mummies were left by will to a nephew, Michael H. Chandler, then a resident of Philadelphia. Mr. Chandler after taking possession of the mummies found nothing in the way of treasure, but he found rolls of linen containing papyrus bearing a perfectly preserved record in black and red characters, on two of the bodies. Papyrus strips bearing epitaphs and astronomical calculations on some of the other bodies. He approached the learned men of the time and found that even the wisest could only translate very few characters, but was referred to

Joseph Smith. He then formed a syndicate for the purpose of touring the country with the mummies and giving lectures concerning them. On July 3, 1835 he reached Kirtland, Ohio and obtained an interview with the Mormon Prophet. The interview consisted of the exchanging of views concerning the translation of the records, and Mr. Chandler was satisfied with the interpretations of Joseph Smith. Mr. Chandler wrote a certificate certifying this before any offer to purchase the rolls had been made. Later, friends of the Prophet living in Kirtland, purchased the mummies together with the rolls of papyrus from Mr. Chandler and the work of translation was begun. For years after the publication of the Book of Abraham the original documents remained in existence. They eventually found their way to the Museum of Chicago, but in the great Chicago Fire the museum was totally destroyed and with it the precious ancient manuscripts.³ (c) **WRITINGS OF JOSEPH SMITH**: This portion of the Pearl of Great Price consists of an extract from Joseph Smith's translation of the Bible, the 24th Chapter of Matthew, and a brief history of the Prophet's life written by the Prophet himself. (d) **THE ARTICLES OF FAITH**: At the request of Mr. John Wentworth, editor of the *Chicago Democrat*, a large newspaper, the Prophet prepared an article for publication giving a brief history of the Church. The most important feature of this paper was the publication, for the first time, of the Articles of Faith. These articles, thirteen in number, were given by inspiration, and form a simple, comprehensive declaration of many doctrines of

the Church. They have been accepted by the vote of the Church as a standard epitome of belief.”⁴

“I want to thank you young men for telling me these things today. I have learned a great deal that I did not think was possible to learn. Perhaps, before you go I could ask you just one more question. All these new scriptures you have shown me today came from God many many years ago . . . is it not possible for God to speak today?”

“Thank you for that fine question, Mrs. Jones. It is really a pleasure to meet someone who is sincerely seeking guidance from God in the troubled world around us today. Let me begin by quoting one of the Articles of Faith I just told you about, ‘We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.’⁵ Following on from that we read the words of Amos, ‘Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.’⁶ From this we know that whatever God chooses to reveal, it will be done through a man called of God, a living prophet.

“At the time of Joseph Smith there were several hundred Christian denominations all claiming to be right, all basing their faith upon one of the many translations of the Bible, and all unable to accept entirely the views of one another. Amid this confusion Joseph Smith stepped forward. A Modern Prophet. He spoke not what he thought best, or what his experience had taught him, but instead he spoke as he was moved by the

Holy Ghost. The marvellous light and knowledge God imparted to man through him is recorded here in the Doctrine and Covenants. God has spoken again, and He does still speak today and we present as evidence our religious literature, the Bible, the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants.

“Paul was seeing our day when he wrote to Timothy these words, ‘All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.’⁷ These great additions to the library of scripture which have come in the last century have brought the restoration to mankind of the gospel as Jesus Christ himself taught it. They give to all who use them a full understanding of life and its purposes, a meaningful relationship to God, and a sustaining faith that is greater than any problem this life can place before us.

“We are sincerely happy to have met you today, Mrs. Jones, and we are extremely grateful for the hearing you have given us. There will probably be many questions and thoughts come to you as you study the Book of Mormon we are leaving with you today, so we will call again very soon, but before we leave you, may we all kneel together and thank God for His love and for the abundance of His word.”

¹ Genesis 4:16-17.

² Moses 5:2, 28, 41-42.

³ Berrett, *The Restored Church*, pp. 139-144.

⁴ Smith, *Essentials of Church History*, p.316.

⁵ Joseph Smith, Articles of Faith, 9

⁶ Amos 3:7.

⁷ 2 Timothy 3:16-17.

TO
A KNOWLEDGE
OF THE

BY HARRY BUTLER
Liverpool Branch

TRUTH

ONE evening in September, 1955, after being away from home, I returned to have my wife inform me that she had had two American gentlemen who were "Mormon" missionaries visit her. They had talked to her about the Gospel and had left her a book to read which they claimed was divine revelation, and intimated that they would call again the following week. Although impressed, she did not wish to see them again, being a member of another church and not seeing a need or necessity to change from her belief in that church.

I said to her, "When they call, I will see them and tell them we are not interested". In the meanwhile, even though I read one or two chapters in the *Book of Mormon*, I was fully determined to tell them not to call again.

On the evening of their visit, I opened the door and there in the pathway were two young men; one I can still see in my mind, tall, slim, rather pale faced, with a smile on his lips and in his eyes; I cannot forget his expression. The words I was going to utter never came, instead I invited them in. The young man I came to know as Elder Richard T. Baker; to him I owe everything. He was the first to show me the true meaning of the Gospel.

Elder Baker with other companions visited my home for many weeks. I must have asked him hundreds of questions, for I was very doubtful of the authenticity of his claims, and in my mind was the phrase, "Beware of false prophets". But gradually I conceded point after point, beginning to realise that some of the things he was propounding were true beyond any doubt.

Elder Baker then left the district and I felt a deep sense of personal loss. Elder Fred Birkhead and Elder Robert Francis then took on the job of convincing me of the truth of the Restored gospel and the Restoration of the Church of Christ to the earth.

I was at this time still doubtful and very troubled in my mind. I prayed often to the Lord for guidance, and asked for a sign, for some proof that would convince me. This, of course, was not granted me, and I understand now why the Lord would not show me a sign. I know now that it would be by faith alone that the truth would be revealed to me. To give a sign would make it too easy; anyone would have to believe under those conditions.

At this time I was stricken with sickness and taken to the hospital. The Chaplain of the hospital had two long conversations with me and

tried to show me that I was erring in pursuing investigation into the Church of Jesus Christ of Latter-day Saints. He pointed out that there were a number of sects all over the world, claiming that they were the true church and that obviously they were charlatans. This, of course, did not assist me in resolving my doubts and misgivings. But I was cheered in the hospital by being visited by Elders Francis and Wright.

On my return home after my recovery from ill health, Elder David W. Wright became my chief mentor and teacher. He led me along the path of knowledge of the Gospel, revealing to me meanings of the scriptures which I had read before without really understanding. Then suddenly, without knowing why, I believed this was the true Gospel, this was the true Church.

I was baptized in July 1956, but before being baptized I pleaded that I could not undertake it, that I could not live the perfect life as laid down, but I was reminded that the Lord would help me, that He would not ask me to do more than I was able to do.

It was therefore with a very limited understanding of all the ways of the Lord that I entered the Church. There I am finding happiness and a calmness of mind that I have not known for years, trusting that the Lord will show me what He wants me to do and that He will at all times assist me in my undertakings.

This is my testimony. I believe that the Church of Jesus Christ of Latter-day Saints is the true Church and that Joseph Smith was a Prophet of the Lord.

I thank all those Elders and brethren of the Church who have helped me, and it is my fervent prayer that in my humble capacity I can bring some one to the knowledge of the truth, and that I will have the strength to walk all my days in the path of righteousness.

Equality of Women

by MAUD A. HAWKES

1st Counsellor, British Mission Relief Society

AS Latter-day Saints we believe in the equality of women, that women are equal in the sight of the Lord. We believe that women should have the same educational opportunities that men enjoy and the same voice in the determination of government and rights.

Woman's work is different to man's. His work takes him into

many fields; mostly he works outside the home. Women's work is mainly in the home and concerned with the rearing of children. She cannot hold the priesthood of God, but she shares it with her husband or sons, or if unmarried and without relations who hold the priesthood, she shares its blessings with those around her who have been commissioned with its power.

No one would wish to deny the importance of a woman's work, or to say that the rearing of children is less important. Every child is a separate individual and needs individual care. It is during the early years of a child's life that its character is formed and to a large extent it is the mother who moulds the child's character. When we remember that the children of today are the citizens and rulers of tomorrow we can understand how important it is that children should be properly trained, with the right ideals.

Every child on earth is a child of God and it is to women that He entrusts the care of His children. Let no one think lightly of a woman's work, for every man that holds Priesthood was reared by a woman, and it may be that to his mother's training and teaching he owes his worthiness to receive the priesthood.

Believing in the equality of women, it is not surprising to find in the Church an organisation entirely for women—"The Relief Society".

The Relief Society is officered and directed entirely by women and is in itself patterned after the Church-wide organisation operating under the direction of the priesthood. The Relief Society encourages self improvement, its activities include a varied course of lessons which are of tremendous value to women, we need to know and understand the doctrines

of the church if we are to teach our children and be able to teach the gospel to others. Theology lessons give us this knowledge.

Most people enjoy reading, and through the literature lessons we learn to love good books, poetry etc., and to learn about the authors' lives.

Social Service lessons throughout the years have covered almost every phase of a woman's life: cooking, nursing, care of children, needlework of all kinds, home decorations, arts and crafts. We believe with James that faith without works is dead, and that we should not ask the Lord to do, what we could do for ourselves.

I once read a story of a man, who in his family prayers, asked the Lord to bless his neighbour, for his neighbour was unemployed and hungry. When prayers were over his young son said, "Daddy why don't we give our neighbour some food, we have plenty?" The Father had not thought that he was asking the Lord to do what he himself could have done.

The Relief Society does not function that way. We do what we can for the sick and those in need, and then ask the Lord to bless them and give everything they need that is beyond our power to give. The Relief Society is founded on the principles of love, a society which provides the means through which women in the Church find the meaning of equality and the privilege of expression.

It is not rank, or the job, that lends dignity to the man, but the man who lends dignity to the rank or the job. *Xerexes, 485-465 B.C.*

Branch and District Activities

Birmingham

Nuneaton Branch held their Christmas Party on December 29. The party was under the direction of President Vern Stembridge and Brother Kenneth F. Bennett with refreshments arranged by the Relief Society.

A children's party was held by Northampton Branch on January 19. A good time was had by not only the children but also by the adults who attended.

Instead of regular M.I.A. twenty-six Northampton members enjoyed seeing the pantomime "Robin Hood" at the local New Theatre on January 23. The missionaries provided popcorn to eat during the show.

Bristol

Thirty-three children of Weston Branch together with twelve parents, their teachers, District President Sherman A. Johansen and Elder Max R. Starley had a wonderful time at their party on January 17.

A Grand Turkey Dinner was held on January 12 in the Stroud Branch Chapel. About sixty members and friends attended and enjoyed the dinner. President Johansen and Elder Starley attended and were made to sing for their dinner. The Branch would like to express their gratitude to Mr. Dennis Wheatley and Mrs. Constance Wheatley for their wonderful gift of a large turkey, one hundredweight of potatoes and a monetary gift.

A very enjoyable evening was had by Cheltenham members who

partook of a fine Christmas dinner on December 29. Chicken and Christmas pudding was served and later in the evening dancing and games took place.

A party of Primary children from Cheltenham visited a children's hospital on December 28 to sing carols and give presents of books to the patients.

Plymouth Branch gave a birthday party on December 15 for Elders Kerr and McEwan who both celebrated their twenty-first birthdays. The Elders were presented with wallets from the Priesthood and the Relief Society baked them a cake with all the trimmings. The evening included games, dances and songs and the M.C. was Brother R. Sanders.

"The Spirit of Christmas" was the title of a play produced by Elder McEwan and Plymouth M.I.A. on December 19.

Hull

On December 23, the recently organised Scunthorpe Sunday School held their Christmas programme under the direction of Sister Winifred Taaffe. All present were spiritually uplifted by the reverent portrayal of the nativity by the Junior Sunday School.

Scunthorpe held their Christmas party on December 29. Games were under the able direction of Brother Edward Crosby and Elder Neil Crofts and presents were distributed by Father Christmas alias Brother Albert Taaffe. The Relief Society was responsible for providing a most excellent tea.

Hull Branch had a quiet January after all the Christmas celebrations, however two socials were held, one on January 12 and the other on January 26. Games and dancing were featured on both occasions and all had a very enjoyable time even though amplifier trouble on the 26th necessitated a little L.D.S. improvisation.

The Scouts and Cubs in Hull held a combined party on January 25 and it is not known whether the boys or the adults enjoyed themselves most but all had a wonderful time. Peas and chips were part of the refreshments.

Irish

A Christmas party was held at the home of Brother and Sister Weir of Portadown on December 15. Toys were distributed to each of the children in the Branch and refreshments were provided by the Relief Society. Games and carol singing were organised by Brother Joseph Ditty Jnr.

London

The London District Gold and Green Ball was one of the largest held in recent years with over one hundred and fifty people coming along to enjoy the fun. Every branch in the District was represented even the two which haven't M.I.A.'s organised. The programme was varied and included the latest styles in dancing as well as the old tyme favourites. Through the co-operation of several branches, the responsibilities were shared and everybody had an opportunity to join in. The cabaret was presented by missionaries and local members added to the spirit of the evening. The London District M.I.A. now looks forward to

its next big date which will be the week-end of June 8-10 when they once more invite the Bristol and Norwich District to a tri-district Conference in London.

On New Year's Day the New-chapel M.I.A. held a social in M.I.A. room of Newchapel House. The M.I.A. Maids arranged the programme of games and dancing. A Bee Hive Ballroom party was held on January 26 which was enjoyed by all those who attended.

West Drayton Branch had its first baptism on January 19 when Brother Peter Spanner was baptized by Brother George Hall. Brother Spanner bore his Testimony on February 3, he has also been in regular attendance to both Sunday School and Priesthood Meetings.

On January 22 Sister Annie Church of Abingdon, Berkshire, celebrated her eighty-second birthday. The "Church sisters," Annie and Gertrude, although they are inconveniently removed from centres of church activity, have throughout their forty-five years of membership retained a remarkable and encouraging faith in the truths of the gospel. Many of us depend largely on our activities and associations in the branches of the Church for strength to meet the challenge of the world and its frequent temptations. It is therefore the more heartening to discover such spiritual stamina as that of Sisters Annie and Gertrude in their isolated situation. Their hope in the gospel has been sustained through the years by much unselfish service in the interest of their fellow men: attendance to the wants of sick members of their family, contributions to the Relief Society etc. A continuous subscrip-



A party given for the children of the Lowestoft Branch, on December 29.

tion to the *Millennial Star* has been almost their sole contact with the Church and its growth for a number of years, apart, of course, from occasional visits of missionaries and members of the Oxford Branch. There are many who undoubtedly remember with considerable gratitude their association with these remarkable sisters and wish for them continued good health, spiritual prosperity, and the choicest blessings of the Lord.

Manchester

The first Intermediate Class of Bury Sunday School went to see the film "Giant" on January 26. This was a farewell to Elder Evans who was transferred to Scotland. As a token of their esteem the members of his class sent him a cardboard key to celebrate his twenty-first birthday on February 6.

On January 6, Wythenshawe Chapel was crowded with children

enjoying to the full the eats, treats, games and fun of the Primary and Sunday School joint party. The numerous helpers were well satisfied after their hard work by the evident enjoyment of the children who had a riotous time.

Newcastle

Newcastle Branch held a party to celebrate the coming of age of Elder Farley L. Yeates. Everyone contributed to the birthday feast which included a beautiful cake complete with twenty-one candles which had been made by the father of one of the sisters. A large birthday card was autographed by all present and Elder Yeates was presented with a extra outsize key which he was determined to keep as a souvenir.

January 27 will long be remembered in Newcastle Branch as the night when the District missionaries gave their concert. It was a hilarious occasion with surprises

galore and the Building Fund benefited to the tune of almost £5.

Newcastle M.I.A. presented a film show on January 31 when a film show by the North Regional Blood Transfusion Service was shown. During the evening a number of brothers and sisters enrolled as blood donors.

Darlington's Christmas party was held on January 8 under the direction of Brother and Sister Worth. Games were played and refreshments provided by the Relief Society were much enjoyed. During the evening each child received a belated Christmas gift.

Sunderland's December budget event was a banquet provided by the fathers and sons of the Branch who not only did the cooking but also the washing-up. The sisters were entertained by a film featuring Joan Crawford and Ray Milland.

The Christmas party was held in Sunderland on Boxing Day and there were about eighty people present including the Hull and Newcastle District missionaries. A delicious tea was served by the sisters and a film show was given by President F. W. Oates. The children surely enjoyed the Gene Autry film and the cartoons. After tea presents from the giant Christmas tree were distributed by President Olsen and Brother W. W. France.

Norwich

The Sunday School party was held at Gorleston on December 22. During the evening Santa Claus arrived to give each child a present. To see the delight on the children's faces was ample reward for all the hard work put in by the adults.

On January 4th the Colchester Branch Sunday School had their

Christmas party. The meal was provided by the Relief Society and the children and the adults did justice to an ample spread of food.

On the evening of January 10th a concert was put on by the members of the Gorleston Branch. A small charge was made and refreshments were provided by the members and due to the success of the evening, the M.I.A. funds benefited greatly. The Branch is making steady progress and investigators are coming forward due to the untiring efforts of the missionaries.

On December 7th the Norwich Branch Relief Society held their Christmas bazaar. Hand-made children's and ladies' garments and fancy goods of high quality, and home made refreshments sold well. The M.I.A. welfare stall did very well with its handicrafts and toys. The Primary and Sunday School also added to their funds by selling Christmas tree decorations and novelties made by themselves.

The M.I.A. heralded the New Year in on January 1st with a social which started off with community singing. Sister E. Martins rendered a solo, and next came mysterious games, after which Sister Warren told an "itchy" story which had everyone feeling much more alive at its conclusion. To finish the evening off there was a wonderful display of refreshments.

The Peterborough Branch witnessed an innovation in teaching methods, the children taking over the conducting of the meeting. Paul Overton started the ball rolling, and the three groups led by regular teachers thoroughly enjoyed their lessons.

The women's Relief Society had an educational session on a Shakespearean theme and the M.I.A. on Wednesday had a lively session, led by David Manning, on disciplinary methods in the home. The experience of a "Stone" family were read to illustrate the many home problems of parents today, and President Brammer drew on his experiences as a teacher in both England and the U.S.A. to show changes and trends from the old caning methods to the less severe and more effective ones used today. Sgt. Fritz told of Army methods of discipline.

In a lighter vein a reading from Shakespeare's Richard II by "Edward" and a humorous song by President Brammer rounded off a profitable hour.

The Southend Branch Priesthood started the New Year by holding a children's party in the new chapel. Games were arranged and the food was supplied by the sisters of the Branch. A cinema

was shown and afterwards each child was presented with sweets, fruit, and a toy.

I would like to thank all the wonderful Saints for praying and fasting on behalf of my husband through his serious operations. Individually I can't write to everyone, but their faith has been a tower of strength to all the family in this troublesome time. God bless each and every one of them.

Sister Birmingham.

Nottingham

Brother Derek Cuthbert addressed a group of TOC H students at Derby on January 8 and told them some of the principles of the Gospel, he also left some tracts and Books of Mormon with them.

A party from Nottingham Sunday School visited the Ice Stadium on January 12 after which fifty people returned to Trentmoor and had a tea in honour of Janis Cuthbert who celebrated her ninth birthday.

The M.I.A. Welfare stall at the Norwich Branch Relief Society bazaar. Left to right: Sister Hazel Martins, President Bert W. Martins, and Sister Olga Duffen.



Sister Muriel produced and directed "The Sleeping Beauty" for Nottingham M.I.A. on January 19, the pantomime was repeated on January 26 at the District Banquet.

Approximately one hundred and twenty children of the Leicester Sunday School and Primary thoroughly enjoyed their Christmas party. Mr. D. Berwick entertained with conjuring tricks and accordion music and Santa Claus came to give sweets and oranges to all the children.

Leicester priesthood held a social on January 19 which was attended by ninety-five members and friends. The highlight of the evening was the miming of the Kendle family. Everyone voted the evening a great success and are looking forward to another men's effort in the near future. The M.C. was Brother Terry Rush.

Prize-giving day was January 19 in Derby when twenty-two young Saints received their prizes. Prior to this they were given a fine meal which had been prepared by the Relief Society.

Scottish

Edinburgh Sunday School held their Christmas Party on January 12. Competing in attraction with the presents was a film show which was greatly enjoyed by the children. There were the usual party games and good things to eat and it was a highly successful event with which to start the New Year.

A Burns Supper was sponsored by Edinburgh M.I.A. on January 26. This proved to be a very delightful evening and there was a good deal of merriment caused by some of the items provided for entertainment. There were the usual toasts

to the Bard himself, the Haggis, the Lassies and the Laddies. A few poems were rendered including "Tam O' Shanter" spoken by Brother McCormack.

On January 27, a "Fireside" was held in the home of President and Sister Spikin of Edinburgh. This warm and friendly "get-together" was appreciated by all who attended.

Aberdeen M.I.A. held their first dance of the year on January 29. The refreshments were provided by the sisters of the branch.

Glasgow held their Burns Supper on January 26 and everyone enjoyed the play "Tam O' Shanter" which was presented by the Relief Society.

Welsh

A grand social was held by the Newport Branch on the 29th of December, 1956. The social, which was held in the Liberal Hall, was attended by over 30 members, friends and missionaries. Under the direction of President Thomas J. Jones many pleasing games and other entertainment were provided by missionaries and members. A plentiful supply of refreshments were served by the Relief Society.

The Pontypool Branch held a social in their chapel on the 22nd of December at which many presents were given to the young members of the Branch. Games were played and a grand evening was had by all who attended.

It was very pleasing to see the pre-conference social and barbecue held in the Cardiff Chapel on the 26th of January so well attended. About 80 members, friends and missionaries were there and quite a number of these were present in their "jeans" and check shirts. In

fact the only feature which seemed to be missing was the roasting of the ox. A special welcome was given to President Clifton G. M. Kerr and his wife, and during the evening President Kerr presented from the Welsh members, some momentos in the form of shields depicting the Welsh Dragon and Welsh Heraldry to District President Thomas J. Jones, Cardiff Branch President Charles Newton, and District Clerk, Elder Merrill Hone. There were many sad hearts among the Welsh Saints for they realised that these presentations meant a parting with young men whom they had grown to love so much and who were about to return home after labouring in a strange land for two years.

Many numbers of entertainment were given by the members, friends and missionaries and everyone seemed to contribute to the enjoyment and success of the evening. The Relief Society provided the refreshments and the evenings' programme was under the direction of Brother Williams.

Births and Blessings

Terence Gilson was blessed on January 6, by President Laurie.

A son was born to Brother and Sister Albert E. Coulman and daughters to Brother and Sister George Ronson and Mr. and Sister Leslie Cooper all of Hull District.

A daughter was born to Brother and Sister Nicol of Liverpool on January 25, she was blessed by her father on February 3, and given the names Karen Flora.

On January 3, a son was born to Brother and Sister Ronald Cunningham of Newchapel.

Philip Henry Toms of Romford was blessed by President H. Mullen on January 20.

The infant daughter of Mr. and Sister J. Maltman of Sunderland was blessed and given the name Margaret.

A son was born to President and Sister Richardson of Glasgow on December 30.

A daughter was born to Brother and Sister Armstrong of Glasgow on January 10.

Philip and Paul Anthony, the sons of Mr. and Mrs. Howell of Catford were blessed by Elders Brady and Dailey on February 3.

Marriages

The wedding of Sister Joan Carbert and Brother Stanley Worth of Darlington took place on December 22.

On January 26, Brother John Steele of Colchester and Sister June Hinson were married, the bride being attired in white lace and satin. All the branch were invited and had a very good time and would like to take this opportunity to welcome Sister Steele to the Colchester Branch.

Deaths

James McKie of South Shields Branch, Newcastle District.

Jacqueline Sheila Mace of the Birmingham Branch, Birmingham District.

John Lewis Walker of the Halifax Branch, Leeds District.

Lavinia Woodruff of the Hyde Branch, Manchester District.

Annie Elizabeth Whitelock of the North London Branch, London District.

Richard Roberts of the Scattered Welsh District.

Margaret Annie Hicling Lunn of the Leicester Branch, Nottingham District.

Walter Hartopp of the Leicester Branch, Nottingham District.

Ottiwell Clegg of the Dewsbury Branch, Leeds District.

Sister Clara Amelia Vincent of Catford died on December 13. Sister Vincent was baptized in 1930 at the age of forty-seven. She was unable to attend Church for a considerable time owing to ill-health but her testimony remained strong. The funeral took place on December 19 at Honor Oak Cemetery and the grave was dedicated by President Alan E. Osborne.

Sister Clara Horne Evans, for many years a staunch worker in the Pudsey and Bradford Branches, passed away on January 21, 1957. She was active in the Sunday School and Relief Society, and until her death held office as Relief Society chorister and visiting teacher. She was ever happy and uncomplaining under exceptionally difficult circumstances in the fulfilment of her church duties, and was greatly loved and respected by all her associates.

ORDINATIONS:

Bristol District

William Frank Pretty of Southampton to Teacher

Peter Roderick Burnard of Scattered Bristol to Priest

Leeds District

Brian Robert Hillen of Huddersfield to Priest

Liverpool District

Ronald Hay of Preston to Priest

Harry Butler of Liverpool to Priest

Peter Hayden Newton Watson of Liverpool to Priest

London District

Ronald Vivien Ewer of West Drayton to Priest

Manchester District

John Roscoe Jones of Stockport to Teacher
Geoffrey Teale of Rochdale to Deacon

Nottingham District

Kenneth Goddard of Mansfield to Priest
Edgar Raymond Needham of Nottingham to Deacon

Michael Sipson of Mansfield to Deacon

Sheffield District

Joseph Arthur Cashion of Sheffield to Teacher

David Arnold Leaherry of Barnsley to Deacon

Derek Birkhead of Barnsley to Deacon

Welsh District

William John Hooper of Swansea to Elder
William Garfield Mitchell of Swansea to Priest

James Alfred Bent of Swansea to Priest

THOSE WHO HAVE COMPLETED THE BRITISH MISSION PUBLIC SPEAKING AND TEACHING COURSE :

Huddersfield

Mrs. K. Crowther

Miss J. Addy

Mrs. R. Brook

Mrs. J. Roberts

Mrs. M. Hillen

Maud Tyson

Vera Hewitt

Ernest William Henry Gray

Gertrude Cooper

Ernest Alfred Cooper

Amy Bryant

Ann Calderwood

Jeanne Chapman

Muriel Cuthbert

Florence May Fletcher

Pauline Keyward

Doris Stevenson

Ernest Stevenson

Rosalind Stevenson

Aileen Stocks

Hilda Storer

Rhoda S. Tinson

Lucy Torr

Newcastle

James McIntyre Selkirk

Norma Murdoch

Kathleen Munro

Vera Gray

Nottingham

Jill Abrahams

Lena Adams

Florence Asher

Doreen Bala

Violet Boffey

MISSIONARY ACTIVITIES

ARRIVALS:

APPOINTMENTS:

Elder William D. Oswald as District President of Newcastle District, February 16th, 1957.

Elder Jon G. Clark as Supervising Elder of Sheffield District, February 16th, 1957.

Elder William Rolfe Kerr as District President of Nottingham District, March 4th, 1957.

Elder Edwin B. Firmage as Second Counsellor in the Mission Presidency, March 3rd, 1957.

TRANSFERS:

	<i>From</i>	<i>To</i>	<i>Date Effective</i>
Elder Richard L. Robbins	Birmingham	Welsh	February 1st, 1957
Elder Russell B. Kinnersley	Bristol	Newcastle	February 1st, 1957
Elder Gary L. Evans	Manchester	Scottish	February 1st, 1957
Elder George Lee Brady	Sheffield	London	January 28th, 1957
Elder Kenneth D. Thompson	Liverpool	Nottingham	January 24th, 1957
Sister Rhea Horton	London	Norwich	February 2nd, 1957
Sister Helen Livingston	London	Norwich	February 2nd, 1957
Sister Gillian Mary Wheatley	Norwich	Liverpool	February 6th, 1957
Elder Newel Standley	Leeds	Welsh	February 11th, 1957
Elder Harrison M. Davis	Welsh	Norwich	February 11th, 1957
Elder Lynn Kerr	Bristol	Newcastle	February 11th, 1957
Elder Arthur Bassett	Welsh	Manchester	February 11th, 1957
Elder Ferrell G. Bailey	Manchester	London	February 11th, 1957
Elder Lynn F. Findlay	London	Scottish	February 11th, 1957

RELEASES:

<i>February 14th, 1957</i>	<i>From</i>	<i>Districts</i>
Joseph Mullen Ditty	Belfast, Ireland	Liverpool and Newcastle
<i>February 16th, 1957</i>		
Bruce Leroy Barrett	Malta, Idaho	Liverpool, Birmingham and Norwich
Yeppa Daines Lund	Malad, Idaho	Nottingham and Sheffield*
Nephi Raymond Newbold	Woods Cross, Utah	Norwich and Hull
Charles Snow Newton	Provo, Utah	London and Wales
Claudius Elwynn Olsen	Brigham City, Utah	Norwich and Newcastle*
Max Reed Starley	Burley, Idaho	London and Bristol
<i>March 3rd, 1957</i>		
John Loren Harmer	Salt Lake City, Utah	Liverpool, Welsh and London Office†
<i>March 4th, 1957</i>		
Aaron Baird Jeppson	Boise, Idaho	Nottingham, Hull, Bristol and Norwich
Merrill Dean Hone	Pleasant Grove, Utah	Leeds, Hull, Bristol and Welsh
Harold Jacklin	Pleasant Grove, Utah	Leeds, Irish and Nottingham*

* District President

† Second Counsellor in the Mission Presidency

**ELDER
JOSEPH M. DITTY**



**ELDER
BRUCE L. BARRETT**



**ELDER
Y. DAINES LUND**



**ELDER
NEPHI R. NEWBOLD**



**ELDER
CHARLES S. NEWTON**





ELDER
CLAUDIUS E. OLSEN



ELDER
MAX R. STARLEY



ELDER
JOHN L. HARMER



ELDER
AARON B. JEPSON



ELDER
MERRILL D. HONE



ELDER
HAROLD JACKLIN

BAPTISMS:

Birmingham District

Leonard Humphries of Coventry
Joyce Humphries of Coventry

Bristol District

Barbara St. John Thomas of Bristol
James William Stevens of Bristol
Edna May Stevens of Bristol
Michael David Stevens of Bristol
Kenneth John Stevens of Bristol
Ruth Shirley Britchford of Bristol

Hull District

Shirley Turner of Hull
Barbara Spradbery of Hull
Audrey Collinson Busby of Hull
Judith Ann Church of York

Irish District

James Sinclair of Bangor
Sheila Margaret Hay Hyde of Belfast

Leeds District

Kenneth Bolton of Leeds
May Bolton of Leeds
Geoffrey Simpson of Dewsbury
Joyce Simpson of Dewsbury

London District

Lizzie Eade of Oxford
Phillip Henry Towner of Reading
Shelagh Margaret Hobbs of St. Albans
Geoffrey Derek Hobbs of St. Albans
Bertha Annie Swan of Oxford
Peter Mathias Spanner of West Drayton
Ruth Christine Tatton of Luton
Vivienne Rosemary Stephens of S. London

Manchester District

Lena Eades of Ashton-Hyde
Andrew James Stocks of Bury
Dorothy Durber of Oldham
Joyce Stocks of Bury
Ruth Cryer of Wythenshawe
Eric Cryer of Wythenshawe

Gordon Norman Durber of Oldham

Hazel Bond of Wythenshawe
Ronald Mason of Wythenshawe
Sheila Robinson of Wythenshawe
Stephen William Corser of Wythenshawe

Newcastle District

Kenneth Richardson of Sunderland
Mildred Ellinda Lamb of Middlesbrough

Norwich District

Evelyn Sylvia Evans of Gorleston
Dorothy Joyce Emma Beaver of Lowestoft
Freda Walker of Lowestoft
William Walker Jr. of Lowestoft
Patricia Lilian F. Godbold of Lowestoft
Terence John Godbold of Lowestoft
Norma Maureen Aldred of Lowestoft
Donald Frank LeGrice of Lowestoft
Sidney James Gasson of Lowestoft
Margaret Gallagher Fleming of Norwich
Joan Kathleen Glenn of Gorleston
Michael Anthony Hudson of Gorleston
Melvin David Hudson of Gorleston

Nottingham District

Joan Winifred Lovett Morley
of Loughborough
Joseph John Morley of Loughborough

Sheffield District

Roger Wayne Buttery of Rotherham
Jean Marion Blackburn of Sheffield
Mariam Clark of Sheffield
Barbara Joan Heesom of Chesterfield
Bruce David James Heesom of Chesterfield
Gerald Anthony Peter Heesom of Chesterfield
James Arthur Heesom of Chesterfield
Arthur Clark of Sheffield
John Maxwell of Doncaster

Welsh District

Christopher George Baralos of Cardiff
Mary Baralos of Cardiff
George Alfred Harry Poynor of Cardiff

How Fine the Line

By Richard L. Evans

MOST of us at times make absent-minded or inattentive errors. We dial a wrong number or write a wrong date or put something in the wrong place or pass an intersection that we intended to turn on. Often the result is no more serious than a bit of embarrassment or a little loss of time. But then sometimes we read of someone who has done essentially the same thing—only in a little different setting—perhaps pulled a wrong switch or touched a wrong wire, with tragic consequences. And it sobers us to think what could have happened to us if we had made one of our own errors under similar circumstances. Except for some very narrow escapes, perhaps any of us or all of us could be numbered with those whom we pity or with those whom we condemn. And we may never know how narrowly we may have missed the fate of someone who has had a terrible tragedy. This thought is unforgettably expressed in the comment often quoted and commonly credited to John Bradford, Chaplain to Edward VI of sixteenth-century England. Seeing a condemned man marched off to his death, and knowing of the narrow margins by which men are often made and unmade, he exclaimed: "There, but for the grace of God, goes John Bradford."¹ Significantly, he himself later met a similar unfortunate fate. There is often only a very fine line between winning and losing. In a race the difference may be only the shaving of a second. In business, the difference may be only one wrong decision among a thousand right ones. In a competitive event the difference may be only one point. In an accident, the difference may be only one small mechanical mishap or one small error of judgment. In so many things we do in life, there is an exceedingly fine line between safety and sorrow. We ourselves may not see it at the moment. But often others see it, and are frightened for us. And afterwards we are frightened for ourselves. This is one reason why parents are so often afraid for children, and why children are often not afraid for themselves. Parents have the experience and perspective to see how fine the line can be between safety and sorrow, between success and failure. And the young should give respectful consideration to the precautions of parents and others of seasoned judgment—for the differences in cause may sometimes seem inconsequential, but the differences in result may be eternally great. And we should have compassion for the man who has met misfortune, for the man who has made a mistake, for the man who narrowly missed being what he might have been—and should never forget that "there, but for the grace of God," am I. And the thought should help to keep us humble and prayerful and grateful, and help to keep us holding hard and fast to the right side of every decision, and to right side of every road.*

* Revised

¹ John Bradford, *Works*, Vol. II.

"The Spoken Word," Copyright 1956

